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tional press is hardly less guilty, in the sight of humanity and of heaven, than the rest. While we may not hope for the immediate destruction of war, there is this consolation: war was never before so universally hated as it is today. There never was a time when conditions were so favorable for the creation of a sane and wholesome public opinion throughout the world as just now.

"War is a game which, were their subjects wise, kings would not play at."

Dr. Jefferson's book is popular in style—indeed prolix—but it deserves a very wide reading.

**Was John Wycliffe a Negligent Pluralist?**

Also John de Trevisa; His Life and Works.  
By H. J. Wilkins. London: Longmans,  
1915. Pp. xii+113. \$1.75.

The question whether Wycliffe was a "negligent pluralist" has long been debated. Westbury-on-Trym was one of the churches involved. Dr. Wilkins with the help of several other scholars has made a very exhaustive examination of the records. All the palliating circumstances—such as the prevalence of the Black Death just at the time—are taken fully into account. The conclusion seems unavoidable that "Wycliffe's record appears blotted with *avoidable* non-performance of duty."

Yet "whatever estimate is formed of the life and work of Wycliffe, without a doubt he was one of the foremost Englishmen of his time, exercising an all-pervading influence, and which today remains a great power in the land."

Trevisa's work was mainly that of a translator. His scholarship was defective, and this defect is often seen in his translations. He died in 1409 and so was twenty-five years Wycliffe's junior. There is a striking similarity between their lives and to some extent between their works. For example both were canons of Westbury-on-Trym, Wycliffe holding the prebend of Aust from 1362 to his death in 1384, and Trevisa from 1390 to his death in 1402.

**Introducing the American Spirit.** By Edward A. Steiner. New York: Revell. Pp. 274. \$1.00.

At a time when we are told that America is winning both the contempt and the hatred of the nations of the world, we need to have someone to take his place in the interpreter's house and reveal us to ourselves as well as to others. For this task Dr. Steiner is fitted by a remarkable experience. He has done his fellow-countrymen genuine service in this book, in which he records his experiences in introducing his two visitors to the real America. They are shown the "sights"; but also they are given a view of something more, the inner temper of

the people and the ideals that lie behind the complex appearance of our civilization. Dr. Steiner's task was a difficult one. He displays insight, discrimination, and prophetic vision in discharging it. It is not necessary to concur in all his judgments in order to give him high praise as an interpreter of the genius of America. He does not lose his way in the midst of our bigness; his sense of true values is not obscured by the thrust of power in wealth. Dr. Steiner introduces the native American to his new fellow-citizens quite as much as he presents America to the Herr Direktor. For example, here is an illuminating paragraph: "The Slavic soul is thoroughly Christian in its quality of patient endurance, in which it has had long and hard tutelage. At the same time it is tenacious and unyielding of its particular dogma, having been taught from its earliest consciousness that its salvation lies in strict adherence to the national faith" (p. 149). We noted two slight slips of the pen: "The Varieties of Religious Experience" is incorrectly named on p. 37, and "Bologna" appears for Bologna on p. 202.

**Vision and Power. A Study in the Ministry of Preaching.** By John A. Kern. New York: Revell, 1915. Pp. 395. \$1.50.

This is a general study of preaching, drawn from the long experience of the author for twenty-nine years in presenting the matter to students. The method of arrangement is unique and suggestive. Acts, chaps. 10, 11 are taken as the framework into which the writer fits his principles and counsels. The experience of Peter as he gradually apprehends the universal meaning of the gospel and powerfully adapts his action to the new vision, lends a certain concrete background to the discussion which is of value. The material itself is handled in a discursive way, nearly always profitable, although sometimes, as in the case of the chapter "Power through the Personality of the Preacher," neither passing beyond the obvious in subject-matter, nor attaining distinction of style. There are seventeen chapters, the first eight of which are concerned chiefly with the vision of the ministry of preaching while the remaining numbers dwell especially upon the sources of power in realizing the larger views and opportunities. This is not a scientific treatise on homiletics; it does not make any significant contribution to the literature on the subject. It is, however, an encouraging body of wise counsels and needed exhortations which will guide a young minister in times of perplexity or dismay, and will make any preacher's world larger and more worth his best efforts, for vision and power are sorely needed by the modern clergy. We note the discussion of prayer as a response to the divine (p. 49), the insistence upon alert thinking (chap. iv), the emphasis